The Flaming Sword.

"And He placed at the east of the garden of Eden cherubim and a flaming sword which turned every way to keep the way of the tree of life."—Gen. III. 24.

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SOCIOLOGY.

INDUSTRY IS MONEY.

The fact that industry, within the limits of the true system of economy, is not only money, but the *only* money, cannot be successfully disputed. All wealth is created by industry. We employ the term *industry* because the term *labor* involves the concept of drudgery, and is an entailment of the curse that will not be removed till, through the application of the science of economy, we come to the inauguration of the great day of rest. When man performs uses in the love and spirit of those uses, that which now is made an onerous burden becomes a form of recreation and rest. The term industry is used, then, as an entire substitute for the term labor, which, with the slavery of labor, should be expugnated from the catalogue of terms and things.

Every product of the earth, including gold and silver, should be placed, without government stamp and special legislation, in the commercial balance at one end of the beam, as against the performance of use at the other end. The man who performs use should do so under the stimulus of the assurance that what he creates belongs to him. This cannot be accomplished under the provisions of the competitive system of labor. There can be no modification of laws to improve social conditions, with the competitive system as the basis of an effort to ameliorate human conditions.

The world has advanced to the period of revulsion. "Old things shall pass away, and all things shall become new." The time for radical change is upon us. The common treasury, as instituted by the Lord, will be restored, not as the nucleus of a little church, as it obtained in the beginning of the age, but in the resurrection of truth and the establishment of an organic unity in which there remains not a vestige of the competitive impulse. Every contrivance for the economization of use will be brought into requisition, with every facility for cheap production, in the new order of equitable adjustment. Cheap labor, or the greatest amount of production for the least expenditure of mental and muscular energy, constitutes a fundamental factor of the coming divine application of the processes of equilibrium. There is nothing more preposterous than the belief that these changes are to come through the gradual progress of evolution, without the special principle of revolution involved in the manifest focalization of the personal force of imperialism.

With all due consideration for that kind of modern advancement called civilization, we can discover nothing in the moral and religious advancement of the human race to warrant a conviction that the tendency is toward the development of a universal brotherhood. The highest intellectual growth centers in the creation of gods of gold and silver, in express violation of the injunction that "Thou shalt not make with me gods of gold, nor to thyself gods of silver." Today we, as a nation, are disgraced by the spetcacle of the most august assemblage in the world—an assemblage representing the boasted civilization of the nineteenth century and the greatest Republic, if not the greatest government, in the earth—wrangling over the relative money value of two metals, neither of which should be entitled to specific legislation. Men in the United States Senate, pretending to represent the people, are struggling over personal interests; gold men, to enhance their riches by circumscribing the medium of exchange, and silver men, to create a marketable demand for a commodity which, without the fiat of government, would be comparatively valueless. Is this controversy of the best mental force of this boasted age of civilization and Christian progress indicative of the speedy reign of brotherly love? No. The power of Almighty God, through a seven times seventy-fold augmentation of cumulative potency, must move the race before it can be organized into that commonwealth predicted by the ancient prophets and seers whose prescience foresaw the coming kingdom. God's kingdom is at hand, but it will not be inaugurated except as through theocrasis and a baptismal outpouring of the spirit of righteousness, in which the age culminates and by which the new dispensation comes to its birth, the hearts of men are softened, and all that is corrupting in tendency is eradicated from the human soul.

GLEANINGS FROM THE LORE OF KORESH.

Unless otherwise noted, the volume, number, and page at the close of each excerpt indicates the Guiding Star.

CAUSE.—We regard Jesus the Lord as the anthropostic center, and, therefore, the prime cause of all things. "For by him were all things created that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him; and he is before all things, and by him all things consist." (III. 2—94.)

The universal form into which matter, with its accompanying motions, is arranged—being, as an entirety, the correspondent of that which expressed it, a correct interpretation of the form of matter, and, through it, a comprehension of its impulses, with a knowledge of its laws, motions, and phenomena—must necessarily give us a true conception of its cause. (S. II. 7—1.)

Cause is located at the nexus of matter and spirit, or at the point of union between the two. It has its seat in matter and spirit, by reason of their union. (I. 7—156.)

The *apparent* cause is what we perceive with our apparent or physical senses. The hidden cause is what we may discover through the mind, when that mind is ushered into the metaphysical domain through divine illumination. (II. 9—263.)

CAUSE AND EFFECT.—The alchemico-organic universe is the result of an adequate cause, and for this reason an understanding of the forms and offices of the alchemico-organic universe must be the book which contains the written expression of the cause, whatsoever that may be, and a correct interpretation of this written expression must so define the cause as to leave no room to doubt the character of its origin. Whatsoever is written in this great book of books must be accepted, when correctly read, as the unmistakable rendering of the character of the source whence it is derived. If person is written in this book, person must obtain in the cause; otherwise cause and effect are not equal. If pain is written in the book, pain must be in the cause. If light or darkness, heat or cold, are in the book, these exist in their source; otherwise there is an inadequacy in the relations of cause and effect. If voluntary power is a property of life, or of being, voluntary power must exist in the cause; and, equally, if involuntary power is written in the book, involuntary power must also be in the cause. If evil is in the book, evil must also be in the cause. If the above postulates be not true, then we are driven to the dilemma that good can produce evil, and that all we see and feel, whether it be light or darkness, pleasure or pain, have one common origin, in which none of these things primarily obtain, and that all effects are modifications of activity having no adequate source of causation.

The character of causation has not been comprehensively understood—from the study of the things or products of the source of causation exhibited to our observation and submitted to our circumspection, thereby furnishing us our instruction—because there has been no adequate knowledge of the relations of cause, sequence, and effect. (S. I. 41—1.)

The Great First Cause produces sequential effects, but never is the full and ultimate effect acceomplished till cause has moved entirely into the Great Effect, and thus reproduced Himself, and the last and Great Effect, becomes the Great First Cause. This is rendered as clear and emphatic as anything we can say, in the words of Jesus Christ to John: "I am he that liveth and was dead." "I am Alpha and Omega, the begin ning and the end, saith the Lord, which is, and which was, and which is to come, the Almighty." Here, cause and effect are declared to be one and identical. (II. 9—263.)

The creative power or cause of being cannot exceed, in the production of sequences and effects, the limitations of its adequacies. Cause cannot be greater nor less than final sequence. Cause cannot put forth what it does not contain. It therefore follows, that, if matter is manifest as the product of motion, the matter was in the motion as to original impulse; and that the original form of the matter, coordinated with its function, determines the subsequent or proceeding form. Personality is a manifestation of cause, therefore personality must have resided, as personality, in cause. (S. V. 11—2.)

If we examine the three planes of existence—the vegetable, the animal, and the human—as three distinct and continuous degrees, we find that the perpetuity of each depends upon the application and enforcement of the law of reproduction. Taking each domain in the universal or aggregate aspect of that domain, we see that each must be perpetuated in the line of its own propagative instinct. Take the vegetable, for illustration; the cycle is embraced in the seed, the root, the trunk, the branch, the foliage, the blossom, the fruit, the seed. This is true, both in the particular and the general aspect of its growth and perpetuation. Assuming the tree to be the effect, a previous tree must be the cause. If the leaf is the effect, the leaf on the previous tree must be the cause. If the seed is the effect, the seed on the previous tree must be the cause. In each instance, we find the cause so closely allied to the effect as to comprise in reality a one. We do not get, when we start with the real cause, the germ, the full effect, till the germ is again reached. In the fulness of the cycle, we find cause and effect to be united in one. We cannot suppress the inclination to introduce here the agreement of ancient and developed thought with this idea, by calling attention to the words of Jesus as given by spiritual communication to John on Patmos: "I am Alpha and Omega, the beginning and the end, the first and the last"; therefore, we add, the *cause* and the *effect*. If we rise above the vegetable kingdom, we find in the animal the same law prevailing; namely, that the perpetuity of the animal kingdom depends upon the law of animal propagation. The human kingdom, in turn, is likewise perpetuated by the application of the principles involved in the law of human propagation. By the applied knowledge of this inherent and ever operative law, we trace the product invariably and unmistakably to its cause. (II. 8—250.)

Greatness is, to take the common things of life and walk truly among them; happiness is a great love and much serving.—*Olive Schreiner.*

THEOLOGY.

"YE SHALL KNOW THE TRUTH, AND THE TRUTH SHALL MAKE YOU FREE."

To the Koreshan, the grand "Court of Honor" at the Columbian Exposition offers for contemplation an architectural prophecy of the coming kingdom. It is eloquent in symbolic language, in common language, and in its announcements of fundamental truths and their legitimate fruits. Just above the arch of the marvelously beautiful Peristyle, are these words: "Ye shall know the truth, and the truth shall make you free." The arch is over the clear, sparkling water of the lake, which is itself a symbol of scientific truth. The thinker, as he reads the quoted inscription, naturally asks the old question of Pilate: What is truth? This other is as readily suggested: From what shall the truth make us free?

What is truth? The still, small voice speaks, in the ear of the understanding, the one *answer* of all time, which has ever brought deep, abiding peace to the human heart. It is brought in those glorious words of Jehovah Jesus: "I am the way, the truth, and the life." Jesus the Christ was, is, and ever shall be, the *truth*. To know the truth is synonymous with a correct knowledge of Jesus the Christ. The primary constituent of such a knowledge of him is a knowledge of the laws of his being, obtained, originally, by the power of a personal love for him; the ultimate is a knowledge of the science of those laws as applied to universal life. This science was hidden in the parables and dark sayings of Jehovah, which he addressed to those who, having eyes, saw not; having ears, heard not. To his own—those having the hearing ear and understanding heart—he gave the key of knowledge which should ultimately unlock and reveal all. This final unlocking, the taking of the hidden riches and the revealing of all mysteries, was to be the final work of the power of His spirit, which was the life of his flesh implanted in a receptive humanity. This spirit was the seed of God, the harvest of which was to come at the end of the age. That the fruit of this spirit necessarily ultimates from the soil where it was sown is an unquestionable fact; and that it must be the reproduction of the seed fruit is certainly a rational conclusion. The Christ seed, intact, consisted primarily of a personal unit of potentiality, named Jesus. This Jesus, in his unfoldment as divine spiritual seed, through theocrasis, was made manifest in an appointed and anointed head and body of many members, fitly joined together by the unity of the spirits disseminated through the reproductive power of the concrete seed, the anointed head of the body. Before this reproductive power, or paternal principle of the seed, could become manifest in the great harvest of its surrendered life of a divine order, the entire seed of unified spiritual entities must fall into the soil of the universal, sensual, mortal humanity and die in it. The law of the cross being potent, in due season—called in Scripture the fulness of times—the new plants springing from the soil must bear the seed fruit of a new order of things, involving the spirit of the primal unit, the archetype and promise of Deific perfection in humanity. The law of the survival of the fittest ensures that the ultimate shall be the ingathering, by the primate, of the fruit of its use of its "all of power," which perfection ever possesses. In the resurrection of this seed, the fulfilment of all its promises must be looked for in harmony with all the laws of growth and maturity, indicated by the nature of the seed in itself, and its progressive spirit of prophecy as manifested in its own development and unfoldment.

In the complete state of involution, we find this perfect seed of biologic life, inclusive of Fatherhood, Motherhood, and Sonship. The Sonship itself containing the promise of an ascent to a future manifest Fatherhood, and this Fatherhood, of a Motherhood to be revealed. These two again bespeak a Sonship involving the glory of both. The progressive spirit of prophecy in the primitive church foretold that the spirit of Jesus, ascended to the Fatherhood, should quicken the mortal bodies of those evidencing a Christ origin, by a production of the firstfruits of the spirit as works meet for repentance at the time of harvest, and cause them to put on incorruptibility and ultimate immortality. If all this be true, and the signs of the times and Scripture chronology be true, we should be looking for the final manifestation of the Fatherhood, and awaiting the quickening of his spirit. This manifestation of the Father must be found where the seed was sown, and a mortal humanity must reveal a spirit capable of overcoming the death in his own body.

Death is the last enemy to be overcome by the age-lasting Fatherhood of the spirit of Jesus. This would indicate that the manifest Father or seed sower of the age to come is made one with, or conjoined to, that spirit, and is the overcomer of the Revelation prophecy, even He the spirit of truth. Such a personality must be the involution of the wisdom and love of all ages past, of the saints of all ages, the whole house of Israel; the ingatherer of the "all things" of God as strength for the final victory in the mighty struggle with death in the dead. His lineage, name, and office, prophecy records, history illustrates, and law heralds. The lineage is that of Joseph, through Ephraim, becoming the fulness of the Gentiles. The name—the Lord's new name—is announced to be Cyrus, and his official title Elijah. His work is the restitution of all things spoken of by the mouth of all the holy prophets since the world began. This restitution is wrought by a final manifestation of the paternal power of vivifying that which lies dormant and disintegrated in death. Elijah means God the Lord. Paul told us long ago that the Lord Jesus became Holy Spirit. Referring to the Holy Spirit then working in the church, compelling obedience to the law of love, he said, "The Lord *is* that Spirit." Elijah, then, is God revealed as the masterful or controlling spirit of Jesus in a humanity anointed by his indwelling and control. He is so revealed that his power to conquer sin and death in a new name of mortal personality may be demonstrated. This personality must, of course, have the key of knowledge, and come, according to prophecy, as a thief in the night of human chaos, or the climax of social disintegration. With this key of knowledge he must become possessor of God's hidden riches in every domain,—first of all of the riches of wisdom and understanding, even the science of life and immortality. This fundamental possession will enable him, first, to order his own ways according to the law of his Lord, and, conquering himself, to bring order out of the universal

chaos. This means the restoration of the foundations of God's kingdom in the earth. The living stones of this foundation, he lays according to the divine law revealed in the archetype, and baptizes them with the power of his own overcoming, all-conquering spirit, to fill the earth with the glory of a living temple lighted by the revelation of the Lord in glory.

The truth, then, that we are to know is the science of life and immortality infolded in Jesus the Son—and unfolded by the Holy Spirit of Jesus in the "new name" of his ultimate Fatherhood. In this name he appears as the man of sin—made sin for us. Therefore, he is the man of sorrows acquainted with grief. In himself he must demonstrate that the truth he teaches is truly the science of life and immortality, again brought to light through the gospel, and confirmed by all law inherent in all creation. To know this involution of all truth in ultimates, is to become the product of its evolution and the inheritor of life eternal.

To know and scientifically apply the law of life—thou shalt love the Lord thy God with all thy heart, might, mind, and strength, and thy neighbor as thyself—is to know the truth that will free us from the law of sin and death.—*Bertha S. Boomer.*

The Man Not Clothed With a Wedding Garment.

We read, in the parable of the man who was not clothed with a wedding garment, "Bind him hand and foot, and take him away, and cast him into outer darkness: there shall be weeping and gnashing of teeth." At a wedding feast only the bride and bridegroom are clothed with wedding garments; hence those clothed with wedding garments are those to be married, or conjoined. The word *religion* means a re-tying, a conjoining again of what has become disjoined. Whether this re-tying is a tying again to God or a tying again to the devil, it is a religion.

Recently, in Chicago was held a feast of religions—a wedding feast. It did not signify the tying back of man to God, because, with one accord, the leaders of the various religions denied God, in denying the potency of his name. So called Christians united with Buddhists, Mohammedans, and Confucianists, in agreeing that the name of Jesus is no more potent for salvation than that of any other religious founder. And yet the Bible, which these ministers profess to take as their guide, expressly declares that there is no Savior but Jehovah, the unspeakable God, and that Jesus is the Savior of the world; hence that Jesus is Jehovah. In denying the power of the name Jesus, they deny God; therefore their wedding feast cannot have been "the marriage supper of the Lamb."

However, it was a wedding feast, and at it was a man not clothed with a wedding garment, who was not allowed to partake in the ceremonies of the occasion,—the man to be cast into outer darkness. The darkness is the sensual humanity, which is in darkness regarding its true state. When Jesus was translated, the substance of his body was disseminated through the humanity which received him. Jesus, being the light of the world, illuminated the darkness, revealing to men their condition of sin. Today, the man to be cast into outer darkness is the man who is the light of this age. As we are entering the age of scientific truth, the light of the age is the man who brings to the world the true science in all domains of existence.

Men will be satisfied with their state of death until they can see it in all its appalling hideousness; and they cannot so see it until the light is cast into the darkness for the purpose of illuminating it. Then "there shall be weeping and gnashing of teeth." Then, and not till then, will men seek to understand and apply the laws of life. The men who assembled at the religious congress are in the very inner sanctuary of darkness. They are called the lights of the various religions of today, but "if the light that is in thee be darkness, how great is that darkness!" The leader of Koreshanity at the Congress of Religions was a light shining in darkness and the darkness comprehending it not. So dense was the darkness that there was no opportunity for the light; consequently the light is to be cast into *outer* darkness, less dense, where the rays may penetrate. In the outer darkness are those to be saved. For those in innermost darkness there is no hope of entrance into the Kingdom about to be established, for they are satisfied with their lack of light and desire only what they possess. Where the darkness is less thick, men are glimmeringly beginning to perceive that they are feeding on husks, and they are eagerly seeking for the light by which they may find the good grain.

Soon that light will be recognized by the seekers. Many will understand and some will apply the law whereby "this corruptible shall put on incorruption, and this mortal shall put on immortality." Then shall come "the marriage of the Lamb," for his wife, the New Jerusalem, having made herself ready, shall descend from God out of heaven.

> "Then comes the statelier Eden back to men:
> Then reign the world's great bridals, chaste and calm:
> Then springs the crowning race of humankind.
> May these things be!"

—*Ella M. Castle.*

Celibacy.

Since the Koreshan belief has been heralded to the world, no one of its tenets has met with greater opposition than that of celibacy. "What will become of the world?" is the cry in every direction. "The race will die out; the world be depopulated!" is the horror-stricken exclamation that greets the advocate of celibacy. Regardless of the fact that this doctrine has been preached and practised by certain sects and portions of sects from time immemorial, still the earth is teeming with its millions. History records that the early Christians taught and practised celibacy, and such being the case, they must have received their impetus from the Founder of the system. Surely, if His life was their model, he being their example, no other conclusion can be reached than that they followed in his footsteps. This was their standard until Paul, by his ambitious desire to be "all things to all men," that he "might by all means save some," lowered the standard of Christianity and perverted its higher truths, by thus catering to the base passions of the multitude, and so gained adherents and followers among the masses. So the declension went on, until, from the state of celibacy being looked upon as the highest and most exalted in either people or

priest, the moral tone degenerated, and the pennon of purity trailed in the dust of sensuality. The tide so turned that we read that "In ancient Greece and Rome, celibates outside of the priesthood were subjected to various penalties. In Sparta, unmarried men were regarded as infamous, and, by the law of Lycurgus, might be seized by the women and severely punished in the temple of Hercules. Plato, in his imaginary republic, declared all those who remained unmarried until they were thirty-five years old, to be incapable of holding any public office. At Rome, celibates were forbidden to bear witness in courts, or to leave a will, and it was believed that special penalties were reserved for them in the future life. It is remarkable that while celibacy was proscribed in Europe, it was authorized in the East. There, celibates bore honorable names, were raised to high positions, and styled 'favorites of heaven.'" "There were maidens among the Persians consecrated to the worship of the sun, and vestal virgins among the Romans, who alone were permitted to guard the sacred fire." "No sacrifice was considered perfect without the intervention of a virgin. In the primitive Christian church, celibacy came gradually to be esteemed a higher state than matrimony. The early fathers, especially St. Jerome, enthusiastically celebrated the virtue of continence."

There has always been this element in the race, that would come to the surface here and there in those who felt the force of the exhortation to "flee youthful lusts that war against the soul,"—great, noble-hearted ones who felt the necessity for stemming the tide of sensualism that they had the foresight to see was sweeping the human race on to inevitable extinction. With this thought in view, they "crucified the flesh" that they might become an example to others. But these isolated examples gave no uneasiness to the outside world; they were looked upon as the harmless lunatics of one idea, who would never gain more than a local reputation; whose influence would not extend beyond their own circle, and whose enthusiasm would not cause a ripple in the circumference, or gather to themselves adherents after the first wave of fanaticism had subsided. All honor to these noble souls! And yet, standing as they do, monuments of self-denial and adherence to principle, they simply saw the evil, but were powerless to suggest the remedy. They were as sign-boards warning of "danger" ahead, yet without power to arrest the incredulous throng who rushed forward to see wherein the danger lay, and so were engulfed in the very abyss of which they were warned. But when, in process of time, one arises with not only a knowledge of the evil, but with a remedy at hand for that evil; one who not only warns against the crying sin of the age—licentiousness in every form—but who is able to show to humanity good and logical results to accrue from a conservation of the life force, then indeed is it not only time to listen to the voice that warns of danger, but to examine the reasons which he presents for thus sounding the alarm that calls a halt to humanity.

It is the old story—old, and yet ever new—of the seed dropped into the ground, that "unless it die, it abideth alone." If the husbandman desires a crop of some variety of grain, he plants that grain, which, at maturity, is again planted; and so the grain goes on repeating itself, but never rising higher than its own domain. It puts forth all that is in it of strength and force and fervor to bring forth other grain of like kind. Another portion of wheat is laid aside for food, which is appropriated by man, and passes into the different channels prepared for it—to the blood, to the muscle, and to the brain—to become there the life force that is to perpetuate the race; for every corpuscle of the human body is, in its round of circulation, tending toward a transformation to a reproductive cell in the brain, there to be put forth, through the body, as a being of that order.

But as with the seed wheat that is used to meet the demand of the higher domain,—the demand for sustenance, for food,—so there comes a time at the end of the cycle when God is an hungered; when *he* demands food to perpetuate his life. Then we see the wisdom of conserving the energy and life force. So long as that force is dissipated in producing a sensual humanity which goes to corruption, so long are we following the career of the wheat in simply keeping up the perpetuation of its own domain; but when the hour of destiny approaches, many are seized with the conviction that there is a higher law—a nobler aspiration—than this ceaseless round that savors of the degradation of the animal kingdom. With this thought comes the aspiration for a purer life, an uplifting of the thought, an elevation of soul that refuses to lend itself to the former methods. The thought turns to those who, throughout the ages, have felt the "necessity laid upon them" to live this life, yet without apparent result. With this conviction comes a recognition of the fact that, in order that this conserved force be not wasted, it must be directed into some higher channel.

Following the law of supply and demand, there arises "the man of destiny" for the hour of destiny,—he to whom has been promised "the treasures of darkness and the hidden riches of secret places. Guided by the wisdom that appointed him "the Shepherd," (Isaiah xliv: 28) he gathers up these scattered threads, these segregated fibers, and weaves them into a fabric that will become the vesture of the saints. From his instruction we gain this all-important lesson: that as the atoms comprising a piece of steel, if not polarized, have but little power, but, when polarized, become a magnet of irresistible force, so this uplifted celibate thought in humanity must be directed, to ensure its use to the highest purpose—the elevation of mankind to the higher domain, the God life. This direction perfected, that portion of humanity prepared through ages of development will await, with inexpressible longing, the coming of their Lord. As the ripened grain, they will be ready for the harvest, "the end of the world" (age), wherein the reapers will be the angels, and the appropriators, the Gods!—*V. H. Andrews.*

What I must do is all that concerns me, not what people think. This rule, equally arduous in actual and intellectual life, may serve for the whole distinction between greatness and meanness. It is the harder because you will always find those who think they know what is your duty better than you know it. It is easy, in the world, to live after the world's opinion; it is easy, in solitude, to live after our own; but the great man is he who in the midst of the crowd keeps, with perfect sweetness, the independence of solitude.—*Emerson.*

THE MYSTERIES OF THE BIBLE.

It is impossible for the human mind, with its feeble comprehension and judgment, to unravel the many tangled threads that are woven into the web of mystery with which the language of the Bible is shrouded.

In this book there are unnumbered paradoxes that give the infidel vast scope for sneers and scoffing; there are depths of wisdom portrayed in the symbols—as well as in all the teachings—that call loudly to the earnest soul to search well and deep for the priceless gems that are hidden in the great repository of all truth. Whosoever shall apply himself to a thorough performance of the divine command to search the Scripture, will find difficulty and abstruseness enough to cause him to perpetuate the search, for here are rich mines in which the greatest diligence may dig forever, and still find new matter to entertain the busiest contemplation to the utmost period of a long life.

Truth, we are told, as the most valued thing of creation, is concealed by the Creator from the common view of the world. Gold, diamonds, and other precious stones lie hidden in the bowels of the earth; the harder we are compelled to exert ourselves to find them, the more valued they are. So with the hidden riches of God; if they had been open to our vision and ready for our touch, we would not half appreciate their value; for it is a part of human nature to undervalue that which is easily obtained. God has, in his wise providence, contrived all things so as to compel man to progress in knowledge; man's work constantly reminds him of his imperfections, therefore he presses forward to find the prize—perfection. Growth means progress. Progress designs and tends toward the acquisition of something which the growing person has not attained.

The two great works by which God has signalized his wondrous power and wisdom, are the creation and the redemption of mankind; but around both is a halo of mystery which none but he who is illumined by the light emanating from God can fathom. The darkness which precedes the dawn of day is never totally dispelled by the rising sun, but for a time blends with the light: neither has the glorious revelation of the gospel quite cleared away the obscurity of many things, but there is sufficient light to guide our faith, and darkness enough left to enable us to exercise it.

Because religion is the prime institution of human knowledge, it was designed to make an impression of awe and reverence. The mind of man is naturally sensual and averse to duty or restraint; if left alone he would at once launch out upon a sea of wantonness and boundless gratification of all appetites and inclinations; but God, having designed him for a higher end, engages him in a way of living above the base course of the animal nature and, for that reason, compels him to abridge and control his natural desires, by implanting in him a germ of aspiration which in time asserts itself and, in its hunger, reaches out for divine sustenance.

To protect himself from the encroachment of bold, base minds, God has hidden himself behind a cloud, in mystery and sacred obscurity, which effectually secures veneration for that Holy One who should not be approached except with reverence. It is said that distance preserves respect; humanity acknowledges a transcendent worth in that which is placed above its reach. Moses never commanded more respect than when he veiled his face. The *sanctum sanctorum* would not have called forth such veneration from the Jews if they had been permitted to enter into it,—to look into the ark, or even so much as to touch it, being prohibited by the express command of God. The high priest who alone was suffered to enter the holy place was to do so but once a year, lest the frequency of the sight might insensibly lessen that adoration which so sacred a thing was still to maintain in his thoughts. Among the heathen, the most civilized, learned, and best reputed for wisdom have, by the simple light and conduct of natural reason, taken the same way to establish in man's mind a veneration for their religion; that is, by keeping the chief parts and mysteries shut away from the promiscuous view of that class of minds which too quickly is brought to slight, yea, even to profane, that which was once valued as sacred. The Egyptians, those great masters of all learning, studiously locked up their sacred things from all access and knowledge of the vulgar, hence their gods are represented with the finger upon the lips, thereby enjoining silence upon their votaries. The better to conceal the sacred arcana of their religion, they also used peculiar characters unknown to the common people; last of all, the priesthood was made hereditary, thus confining the secrets and knowledge the sacerdotal rites within one family. In all great respect or honor shown, there is a shadow of the mystery of wonder; but a thing often seen ceases to be new, therefore ceases to be a wonder, proving that it is not worth which first draws the attention of human minds, but the mystery that enshrouds the object of that attention.

There can be nothing in nature more gloriously beautiful than the sun shining in his full power; but how many more admirers does this same sun find, when under an eclipse! Veiled in mystery is the Bible account of the creation, when, it appears to the careless reader, God spake the world into existence, and, as his mighty fiat went forth, it was bathed in light, and man stood forth in the image and likeness of the Gods. At the end of a long cycle of time one will appear, clothed with divine wisdom, who will lift the veil to all who have diligently sought for the truth that they might live in its everlasting light.

St. Paul often alludes to the mystery of the sacred writings. "But we speak of the wisdom of God in a mystery, even the hidden wisdom, which God ordained before the world unto glory." "For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceit; that blindness in part is happened to Israel, until the fulness of the Gentiles be come in, and so all Israel shall be saved." "There shall come out of Sion *the deliverer*, and shall turn away ungodliness from Jacob: for this is my covenant unto them, when I shall take away their sins." "Even the mystery which has been hid from ages and from generations, but now is made manifest to his saints: to whom God would make known what is the riches of the glory of this mystery among the Gentiles; which is *Christ in you the hope of glory.*" Unconnected as are these passages of Scripture, they form a chapter well worthy of deepest study and earnest consideration, for it reveals much that, if comprehended, will cause us to exclaim: "Great is

the mystery of godliness!" Great and marvelous are all thy works, O Lord, our Father and our Redeemer.

It seems to be God's wise purpose to humble the pride and haughtiness of man's reason, qualities particularly odious to him. Man fell from his integrity because of his pride and irregular desire for knowledge. God will effect his restoration in a way that will show him that of himself he is nothing. The whole course of his salvation has been a mystery. The difficulty of much of the teaching of the gospel is to keep the soul humble, and to check the natural self-complacency which is a result of overweening conceit. God has clothed himself in mystery in order to engage us in a diligent search for him, for no man studies things which are plain and evident. The foundation of all inquiry is the obscurity, as well as the worth, of the thing sought. God has made our religion such as shall make it a task requiring intellectual strength, testing the force of our best, noblest, and most active faculties, that the full knowledge may be the principal part of our felicity and blessedness hereafter. The heights and depths at which all mankind have hitherto stood amazed, and which have so confounded and baffled the most piercing apprehension, are now, in God's own time, being made clear; for now will he display the hidden glories of his nature, fortifying the eye of our souls, so that we will be able to behold and realize their beauty as much as is possible to the human intellect.

None can better appreciate the majesty of the divine Sovereign, the tenderness of the Father, or the love of the Saviour, than those to whom the mysteries of the trinity, the re-incarnation of Deity, and the resurrection of the dead have been revealed by the Wisdom of the ages, manifest in God's chosen and anointed Messenger, the Messiah of this age, who alone can unknot the tangled web that obscures the divine decrees, and draw aside the veil, even that mystery in which he has so long been shrouded, revealing to us that *God is in his humanity*, and that when we—through obedience to his laws—attain to the fulness of life, we can speak with him face to face.—*Mary Everts Daniels.*

RELIGIO-SCIENTIFIC.

MODERN SCIENCE.

WHENCE IS IT?

The Lord said: "By their fruits shall ye know them." Applying this test, how does modern science stand before the bar of judgment? Where does it lead people? Where has it led the church of Christ, despite its efforts to keep the ground of fidelity? Where is it leading the very van-guard of so called civilization, today? Simply to atheism, or—what is practically the same thing—to a denial of the personality of God. In other words, it is antichrist. What further evidence need we to prove that it is, therefore, of the Devil? What else can it be from, since it leads men *from* God—the personal God—and robs them of the sense of the nearness and protecting love of their heavenly Father, and, consequently, of their relationship and dependence on him? Does not the very restoration of man depend on nearer and nearer acquaintance with God, and, through this, nearer and nearer growth into his likeness? Yet it would be hard to convince the world, or even the church which it has robbed of its sure foundation, that modern science is of the Devil. They point to its great achievements (and they *are* great of their kind) and say, "Can anything of the Devil so benefit mankind?" Ah, but that depends upon what one calls benefits! If I heap all learning, luxury, and worldly advantage, that science has produced, upon a person, and yet, in so doing, cause him to look up to the leaders in science as wiser and more fit to teach the world than Jesus and the other Messiahs and prophets that God has sent to instruct men, and make him lose his belief and hope of salvation in the personal God, have I benefited him or cursed him? If the electric glare of modern science blinds the eyes to "the Light of the world," what profiteth it to humanity?

What light has science thrown, or tried to throw, on the Word of God? Why, that which should be the light of every man and woman is totally ignored by science! Theology is a subject not even approached by scientists; but plenty of other subjects are set forth, whose general drift and conclusion deny the personality of God, which, as we have before stated, amounts to the denial of God altogether. Imagine a Spencer, a Proctor, or a Darwin, whose mind had all day soared amidst the infinite vastness of the illimitable universe and the consequent remoteness of the Central Mind, or the Great First Cause, imagine him at night kneeling and praying to the Father with the feeling of nearness and confidence that a child would have toward loving parents! To one *seeking God*, the whole animus of modern science would seem to be turned against him. He cannot serve both, and this the church ought to see, if it has any eyes.

We read that he who tries to get into the fold except through *the Door*, is a thief and a robber. Modern science is in just the attitude of trying to get in another way than "*the* way, the truth, and the life." Science claims to be trying to do what it calls "improve the state of humanity," and ultimately bring the world into an ideal state, or, at least, approximate it. Jesus claimed to have the same object in view. But witness the workings of the two efforts. Science brings wonderful luxury and material splendor—to whom, and by what means? Why, to the few who have the right sort of wits to gain money, and, through it, to enslave the many, compelling them to work out, for their masters' benefit, the inventions of science. It has no plan for *universal* benefit, as is easily seen by its workings. It benefits only those who can pay for it—the rich or well to do. If others are benefited, it is incidentally. Needs or deserts have no universally recognized claim. Science, we see, would inculcate no other doctrine but that of selfishness, competition. If it advised anything like good-will to the fellow man, it would be based on hard, matter-of-fact reasons of prudence, or policy. To the favored few (*are* they favored?) the world seems to be progressing at a rapid pace, and perfection is just in the dim distance. One hears ministers of wealthy congregations praising the achievements of science, the advanced state of humanity, the increase of goodness and truth in the world, saying that Christ must be come again in the minds of men, bringing this

modern enlightenment. (This is the compromise between the modern church and modern science.) By such subtleties does science work upon the human heart, counterfeiting, in a remote way, the joys of heaven, and leading men to think they need not get into the fold through *the Door*, but some other way, making thieves and robbers of them.

Now consider the teachings of Jesus. "Come unto *me*." "No man cometh unto the Father except *by me*." "The Father and I are one." "Keep the commandments," if you would inherit eternal life. Love God with all the heart, might, mind, and strength, and thy neighbor as thyself. He taught the nearness of God, the Father, to his people: the law of love and utter unselfishness, out of which must necessarily grow the spirit of communism, or of giving to every man as he had need; and last, but not least, he taught that he would come again to perfect his people and raise them up, at the end of the age, into immortal life. But he never taught that he would come again as the impulsing spirit of a science that would deny the mission and gospel of his personal coming, eighteen hundred years ago. Seek ye *first* the kingdom of heaven and its righteousness, and all things shall be added unto you, was the cry of the door-keeper of the fold. Does modern science seek first, last, or any time, the kingdom of God? Does it pray, "Thy kingdom come; thy will be done in earth, as it is in heaven"? Nay, rather does it deny the personal God, and by its works help to perpetuate the kingdom of Satan. If there are any true Christians in the world, why cannot they see that—if Jesus was truly what he claimed—any way of thinking or acting that is not based on him and his teachings is not to be tolerated, and is dangerous to tamper with.

Some of the fruits of modern science are ripe—atheism and the high state of civilization maintained at the point of a Krupp gun, or some other device of human destruction. Judging by these, we can guess what a sublime state the world, under its leadings, would be in a thousand or so years hence. The fruits of the planting of Jesus are not yet manifest, nor will they be until he "comes again," at the end of the age, to raise up his children into the perfect sonship of God, "redeemed from among men."

We call this the age of science. It is—of the Devil's science. It has borrowed its name from the new age, the age of true science, upon whose threshold we now stand. We are nearing the last day, and the Lord has sent his Messenger to proclaim the manner of his coming, and to prepare his people to receive him. The age of real science has its foundation in the message of this Messenger.

Verily, there are here now in the flesh those who will live to realize that the present enlightenment of the world is but one of the phases of satanic darkness in which men lose God and their own souls; the black darkness that precedes the dawn of a glorious new day, when men shall "seek first the kingdom of God and his righteousness."—*Alice Fox Miller*.

It seems a little remarkable that the Holy Ghost—which, on the day of Pentecost, brought the Lord's followers together of one accord—should, in these days, create such a divergence of opinion and practice among his present day *professed* followers.—*J. S. Sargent*.

A CLINCHER.

Limitation is a property of form. Can any one deny this proposition? Upon it the science of Koreshanity stands or falls. If, on this proposition, it falls, then the universe falls with it. This, however, we know to be impossible, hence the reasoner, no matter to what school he may belong, may as well face the above italicized proposition. Everything that exists as matter must possess limitation, otherwise it is without form. We hold—without the slightest fear of refutation from any source, high or low—that this axiomatic proposition irrevocably refutes the Copernican cosmogonical theory. That theory furnishes us with a universe having neither center nor circumference. This is undeniable. Our earth, as we are taught by this hypothesis, revolves around a certain sun with other planets, while that sun in turn revolves around another sun of much larger proportions, and that one around still another, and so on infinitely. This is the theory of Copernicus, which the modern scientist and theologian have accepted without question, although it is mere theory and nothing more.

Truths are not built upon hypotheses, but rather upon *facts*. Koreshan Science states a fact; Copernicus a theory. This is one distinction between the Copernican and the Koreshan systems of cosmogony. If any man or woman, claiming to be rational, prefers a theory to a fact, as a premise in the search for truth, he or she is at perfect liberty to enter upon such a wild goose chase, but nothing practical, tangible, or conclusive can ever be arrived at from such pursuit. We are all here in this universe in search of truth, and surely the truth will make us free. If that is not the primal object of human existence, then surely it is in vain that we live. Better be dead a thousand times, if you love not the truth and are not a searcher after it. Knowledge is power, it is said, and surely all will agree that knowledge alone is, after all, the one thing worth possessing; because knowledge in its entirety must inevitably bring us to the condition which the Lord Christ reached,—immortality, not alone of the spirit and the soul, but of the *body*.

As in Adam all died because of sin, even so in Christ shall all be made alive; but every man in his order. The priority of each order—in this universal scheme of restitution—is alone determined by the possibility of human minds to absorb the truth when presented. If the truth shall make us free, then one's freedom or power to finally rise above the law and conquer death depends upon his possibility of receiving truth. Many minds have not, as yet reached the state of amplitude, through successive re-embodiments, that will enable them to grasp the truth when presented. These will have to be continuously re-embodied for ages to come, until, in a final re-incarnation at the end of some grand cycle of time, they will have reached the period in their career when, being able to perceive and *apply* the truth—for an intellectual perception of truth without its application to life is of no avail—they will, through the power of truth working in them, *compel* it to make them free.

The vast majority of people today, simple though our proposition may be, are unable to cut loose from so called authority and stand independently upon their own reason for the decision of any question. These persons have not

reached their final embodiment, and, therefore, are not prepared for that absorption into Nirvana which the Theosophists speak of without understanding what they say; a state arrived at by the biological application of that alchemic law called, by the Theosophists, "the secret doctrine," through which all substances—including those comprising the human form—are convertible from matter to spirit, and from spirit to matter.

Limitation is a property of form. This axiom destroys the Copernican theory. In the face of it, that theory cannot stand. A universe without centre or circumference has no limit and, therefore, no form. Being without form, it has no existence. Good-bye, Copernicus! You have done some service for a few modern scientific idiots, but henceforth your fate must be that of the unfortunate Celtic son, who, in an evil hour, was christened "Dennis." In the light of Koreshan logic, your hour has come.

How many men and women are there reading this paper who have common sense and moral courage enough to throw overboard, from this time forth, an astronomical system which provides them with neither centre nor circumference? Such a system, as demonstrated, cannot, in the very nature of the case, have an actual existence. When the Lord Christ prayed for the coming of God's kingdom, he did not say, "on earth," as does the modern clergyman, influenced by Copernicus and his dupes, but, rather: "Thy kingdom come; thy will be done IN EARTH, as it is in heaven." He knew, as did the ancients, that we live in a cellular universe, in conformity with the universal law that *all life develops in a cell or shell.* Under such an astronomical system we have function and form, centre and circumference. With it we have God in humanity: without it we have atheism, which has been the natural and irresistible sequence of the acceptation of the theory of an illimitable universe.

Think on these things, for they involve the basilar questions of life itself.—*Charles Jay Maclaughlin.*

FINANCE AND COMMERCE.

Crying Peace and Safety When There is None.

The weekly statement of New York clearing banks made another cheerful showing today. The surplus reserve has increased $8,745,000, and the other items of the statement having important bearings are an increase of specie of $5,339,000, of legal tender $5,713,000, and of deposits $9,231,000. There was a trifling decrease in circulation. But the best feature of the statement appears in the increased loan account, there being a gain there, for the week, of $1,677,000. The surplus reserves held by New York banks now aggregate over $42,000,000. It was only a month or two ago that the banks had, instead of a surplus, a deficit approaching $20,000,000. Then clearing-house certificates were outstanding to the amount of $40,000,000; these have now been cancelled almost wholly. Less than $2,000,000 are now outstanding. Funds have accumulated in great bulks. Call money is a drug. There is no longer any question about an abundance of funds. Upon the other hand, the fact must be recognized that our bankers are nervous and wholly indisposed to put out money on the pledge of stock and bonds which can be immediately realized upon. This bars out commercial paper, and people who seek loans are showing much discouragement. Wholesale merchants are going into the retail trade here for the openly acknowledged purpose of turning stock into cash in order to meet obligations which they cannot take care of through the usual course of bank accommodation hitherto accessible. Retailers are smashing prices away down for the same reason.—*The Chicago Tribune.*

"Cheerful showing," says the deceptive newspaper; but to whom cheerful? Certainly not to the peeled and plundered masses of the people, as the statement itself discloses before it has done. It is only cheerful to those great and unspeakable robbers, the bankers, and just in proportion as the outlook becomes cheerful to them it grows full of evil omen to the struggling, toiling masses who must live by their honest labor. The same article from which the above slip was taken, contained a statement of a New York banker commendatory of the prudence of Chicago bankers in doubling and even trebling their reserves beyond the requirements of law. What wonder that, with the great mass of the people's money piled up in bank vaults and lying useless, just to render banks secure from breaking, there is money famine and hard times among the people! "Call money a drug," therefore money plenty, says the lying newspaper. Call loans "going a begging" is one of the surest signs of money stringency and hard times among the masses. No legitimate business has much use for call loans. They are the convenient resort of gamblers, of speculators, and of men caught in an emergency, being driven to the wall, but who are yet not so far "broke" as to be destitute of the "gilt edge" securities which they always exact. Their abundance oftener indicates a scarcity of the men able, or willing, to avail themselves of them, than plenty of money; in fact, despite the newspapers' oft repeated declarations to that effect, they *never* indicate that.

When the poor, deceived, and robbed masses come to fully undertand the true inwardness of the money-changer's business, it ought not to, and will not, take them long to accomplish what Jesus typified when he twisted a whip of small cords and drove their predecessors out of the temple of God, which they had profaned by their inhuman, robber practices. But those robberies which the Saviour rebuked were as nothing compared with those of the banker class of today, which their lick-spittle apologists and backers—the newspapers—always defend and cover up with specious words. —*O. F. L.*

The Small and the Great.

One night, a man took a little taper out of a drawer, and, lighting it, began to ascend a long stair. "Where are you going?" said the taper. "Higher than the top of the house where we sleep." "And what are you going to do there?" said the taper. "I am going to show the ships, out at sea, where the harbor is," said the man, "for we stand here at the entrance of the harbor, and some ship, far out at sea, may be looking for our light, even now." "Alas! no ship will even see my light," said the little taper, "it is so very small." "If your light is small," said the man, "keep it burning brightly, and leave the rest to me."

Well, when the man got up to the top of the light-house, for it was a light-house they were in, he took the little taper and lighted the great lamps that stood with their polished reflectors by them. And so they burned, steady and clear, throwing a great strong beam of light across the sea. By this time the man had blown out the little taper, and laid it aside, but it had done its work. Though its own light had been so small, it had been the means of kindling the great lights in the top of the light-house, and these were now shining brightly across the sea, so that ships far out knew where they were and were guided safely into the harbor.—*Ex.*

PUNGENT PARAGRAPHS.

"I have a good mind"—

"Ah! you have? You must have borrowed it then."

Man wants but little here below; *but*—he wants it in little gold dollars.

The most dangerous book to become fascinated with, is the pocket-book.

The great trouble with Dives was, that he wouldn't "divvy" with his neighbor.

A public spirited man usually gets his spirit at the corner saloon.

From the way the silver purchase repealers are getting tripped up in the Senate, they must be the "golden slip-pers."

The hypocrite may deceive himself, but he never deceives God or the Devil.

Preacher.—"My occupation? Well, it is saving souls, sir."

Farmer.—"Humph! Cobbler, eh?"

The only rest(ing) the people of this iniquitous age know anything about, is the wresting of wealth from their fellow men.

Do not be a two-cent Christian, but be one sent of God to rebuke the world by giving all that you have, and are, to establish his kingdom in earth.

"The dilatory action of the Senate is an object lesson to the people." Yes, its the lessen(ing) of the money circulation that they object to.

If mankind should discover that they were drifting down the river of destruction, they would all "grab a root" —but it would most likely be "the root of all evil."

When a man preys for wealth, he does it with his hands, his feet, his head, and, in fact, his whole mind and body, as well. Why not pray for the treasures of heaven in the same way?

"Time is money." "Time waits for no man." Neither does money; it clicks its remorseless exactions in the face of despair, disease, and death, extorting tribute from the nails that clinch the coffin, and from the clods that rattle its lid.

One thing is certain, the World's Congress of Religions will convince the constantly importuned Americans that the heathen nations are not so entirely without that something called religion as the missionary beggars would have us believe. Also, that it is quite as good as anything Christianity has to offer.

Henry Drummond has undertaken to persuade the Baptists that they are descended from the monkey. If so, they have descended a long way, for the monkey avoids water, bridging the streams he cannot jump. The Baptists, however, insist on going to the bottom of it. But what else could we expect of a man who attempts to monkey with "Natural Law in the Spiritual world"? His grandfather ape, up in a crotch of the tree of life, might dandle with the caudal appendage of his wisdom, while he was smélling up his great grandfather monad, at the root.—*J. S. Sargent.*

SYMPATHY OUTWEIGHS CREEDS.

The Rev. W. S. Rainsford, of New York, spoke on "How to Reach the Non-Church-Going Workingmen," at the Art Institute last night. Dr. Rainsford is rector of St. George's Episcopal church in New York, and is well-known as a great worker among the laboring classes. He made a great flurry recently by advocating church saloons. He said:—

"Organic Christianity is having a pretty hard time of it. Forms and bodies are being put to a trying test, and, whether we like it or whether we don't, we are limited in this world to bodily conditions. That is the law of life. Then what is the duty of the churches? A large body of men are never reached by the Christian church. The chief reason why workingmen do not understand the church and do not like it is because they do not believe that the church is any better than they are. We have to deal, not with carelessness and ignorance, but with deep and thinking opposition. The men who are turning away from the church today are men who are anxious and willing to learn the truth, and anxious to rear their children rightly. Any Christian who will go to them, not in a patronizing way, but as a brother, ready to help them with medicine or with any newly devised scheme whereby their lives may be made easier and brighter, will be received with open arms. They feel that the church has nothing in common with them, and that they have no place within its walls.

"The people are getting away from the church. So long as we go on conducting churches after certain methods and forms, and ignoring God's laws, men will go on apart from the church. We Christians are standing for God, but we are not reaching the people. Brothers and sisters, it is an awful shame that we who stand for good are a menace to God's laws. We stand for the embodiment of truth, while outside the church are thousands of men who are searching persistently for the truth and who have proved it in their lives. How are we to commend ourselves to the hearts of men who are hungry and tired? We ought to be more sympathetic and have more love for these men. What would Jesus do if He were here? Surely He would go down into the hearts of these men and find what their wants and needs are. And that is what we must do. What the church wants is some grand, good principle. The Roman Catholic church is the only one that gets near the working people, and until we have deaconesses and sisters who will go among the people to get in touch with them and their needs, we will never reach them. It is the life touch we lack."—*Ex.*

NOTICE.

THE SWORD has been unavoidably delayed for the last two weeks, but it will soon be issued on its regular date of publication.

National Watchman.

The subscription price of the *National Watchman*, published at Washington, D. C., has been increased to $1.00 per year, and size to sixteen pages. Increase in size of paper will take place November1.

SHARP CUTS.

We read every day of the laughter excited by the humorists in the senate and house. But the people are not laughing.—*Woodbury Messenger.*

Mark this prediction: The tariff fight will be as great a farce as the silver fight, and but little change made.—*Kansas Commoner.*

Each week the mercantile agencies assure us that times will be better the next week, and each week they grow worse. The storm is coming and you can't lie it away.—*Kansas Agitator.*

Those wise financiers who loudly denounced the idea of issuing certificates on grain through the sub-treasuries, are now flooding Eastern cities with clearing-house certificates based upon wind.—*Denver News.*

John Sherman, United States senator and attorney for the bank of England, made a very exhaustive speech in the Senate, Aug. 30. To carry out his suggestions will exhaust the resources of the United States in behalf of Great Britain. —*Kansas Agitator.*

Nationalize banks. Nationalize the gold and silver mines. Demonetize silver. Demonetize gold. Restore to the people their constitutional rights, and let the schemers hustle. Bees get rid of their drones every August. Let the people be wiser still, and banish their drones for all time.—*National Spectator.*

Talk about good times when men who have families and who are willing and anxious to work cannot make a living, is akin to criminal nonsense. There are hundreds of such cases in Kansas City today. The good times are a long way off. Our social system is wrong somewhere, when such a state of things can exist.—*K. C. Mail.*

"Labor troubles are often caused by men who are trying to make a living by doing nothing."—*Ram's Horn.*

The *Ram's Horn* knows what it is talking about.

Let us see; there is the banker, the broker, the bondholder, the speculator, the landlord, the lendlord, the gambler, the soldier, the policeman, the capitalist, and those out of a job.

Yes, the *Ram's Horn* is right. Labor's troubles are caused by men who are trying to make a living by doing nothing.—*The Union.*

When the floor of Ford's Theatre at Washington, D. C., gave way, killing a number of clerks, a colored man named Basil Underwood climbed to the top of a telegraph pole, and, by holding a ladder to a window, enabled a dozen imperilled clerks to save their lives at the risk of his own. He was the hero of the day.

Last week Secretary Lamont appointed this hero to a place as messenger in the War Department as a reward for his heroism. A messenger's job is about the average white man's idea of the highest ambition and desert of a Negro's heroism. To give him something worth having would be to recognize his manhood, and that appears to be more than the American white man can do.—*The Conservator, Chicago, Ill.*

THE LATEST SPOKEN.

WHAT'S TO BE DONE?—This is the question which they who love their fellow men, and who believe that humanity and justice must go hand in hand if this republic is to endure, have been asking for, lo! these many days. Homelessness, hunger, and raggedness, in this country of plenty, cannot co-exist forever—nor much longer. Something must break; the strain is too great. I have heard a hundred conservative business men say, in effect, during the past six weeks: "Well, I don't see how it is possible for this state of affairs to continue another week. That there has not been a terrible breaking up before now, is one of the mysteries that I cannot comprehend." The air is heavy with the mutterings of discontent, and the worst of it is, the mutterings are justifiable. Times are hard, hard, hard, and the future, with its near-by winter, promises no relief. The resumption of work in factories and mills, as recorded in the newspapers, is offset by the shutdowns, and in a few weeks those now employed in the industries which are always closed during the winter will swell the army of the unemployed beyond the highest figure it has yet reached, unless something is done.—*Industrial Register*.

WHY?—Why is Moses Harmon in prison today? Why is it considered better to live under a priestly hierarchy, than under a governmental monarchy?

The dear old man is in prison because we live under the former and not the latter, and because he dared to publish in his paper the right of the wife over her own body, using a term that is found in Webster's Dictionary. The ladies of the Palmer House, Chicago, petitioned their respective representatives that fifty thousand names be forwarded begging for his release, and that he should not pay a fine or even be convicted. Mrs. Louise Chandler Moulton got up the remonstrances and sent out the petitions. I received a copy calling for fifty thousand names, and one raw, stormy day, set out with high hopes, expecting to get at least one thousand names on my petition; but judge my despair when night came, and, chilled to the bone, I returned home with just four names on my list,—one a county judge, one a m'n'ster's wife, and two other ladies.

But what was strange, I was pleaded with by refined society women not to broach this subject in a certain home, as the wife was embittered over the subject; that if it was stirred up it would either cause a divorce or send the wife to the insane asylum. But strangest of all, I was told not to go to a prominent doctor's house, as his wife was on the verge of insanity, on this subject. And this is our boasted civilization! Well, I went home a sadder, if not a wiser, woman.

The outcome of the Moses Harmon case was, that, in all this broad United States, fifty thousand names could not be listed, pleading for the right of the wife over her own person; and so this good old man, seventy-two years old, was fined three hundred dollars by a Missouri judge, and sent to prison for five years.

I went to church one Sunday to see if the ministers of Deadwood dared to rise in all their majesty and preach sound doctrine, or whether they tickled the popular ear by way of reaching their pockets, and this was the result: the preacher, after unmercifully pounding the Bible and performing other pulpit antics, pointed his finger warningly at space, and waded through a labyrinth of immaterial facts to reach the conclusion that divorces were the worst crimes society had to contend with. Do you think he once said, "Wives, there is a point beyond which forbearance ceases to be a virtue; rise and smite the husband who dares to brutally assault you?" Not a bit of it. He quoted the old command, "Multiply and replenish the earth," and ended with, "Wives be in subjection to your own husbands." I could not help thinking that if the "Multiply and replenish the earth" doctrine had been made a saving ordinance instead of baptism and repentance, what devoted Christians all the men would have been!

By all means let us revise the Bible again, and make the old Jewish command, "Be ye fruitful, multiply, and replenish the earth," a "saving ordinance." It's enough to make those old cardinals, bishops, and Bible-makers howl in their graves at the great mistakes they have made.—*Deadwood Weekly Independent*.

THE COMING STORM.—"This day is balmy and sunshiny in comparison with the clouds and storms just ahead of us. The ultimate result will be re-distribution of the assets of the country. The millionaire of today will occupy the pauper hut, and the pauper in the near future will ride in the chariot of the millionaire.

"Colorado and the other mineral states should be blotted out as states and added to the great American desert from which they were taken.

"The devastation of the yellow fever in the South was not nearly so disastrous as the situation in Colorado, produced by the closing of the mines. Thousands of people are walking the streets of Denver. Like the lowly Nazarene, foxes have holes and birds of the air have nests, but the Colorado tramp hath not where to lay his head.

"On every street corner in Denver goes up the piteous cry for bread. In Wall Street the piteous cry goes up for gold. When these two panicky conditions come together in the great Mississippi valley, chaos and anarchy will follow."—*John J. Ingalls*.

THE ENEMY OF LABOR.—Hugh O. Pentecost, of New York, says the capitalist is the enemy of labor, but he cannot help being so; the system makes him such, and his power comes from the law of the land. When you have broken down the law that backs him up, you have cut his claws and pulled his teeth. I appeal to you, therefore, to cease fighting against effects, and direct your attention to causes which may easily be removed. They are incapable of understanding the situation. They are drunk with the money distilled from the blood of the poor. They are past the power to think, and, almost, to feel. Their brain is dead; their nerves are dying. A five-dollar bill on election day is worth more to them than certain future wealth. They are chloroformed with poverty. I do not appeal to the politicians—they are mad with greed for office. I do not appeal to the newspapers—they are under the spell of the demon whose name is daily circulation. I do

not appeal to the clergy—they are given up to dreams of another world and to the enjoyment of this. I appeal to you who love your fellow man better than you love yourself; to you who believe that what is right must be done though the earth splits and the stars stagger in their course; to you who think that justice heeds no precedent; to you who are neither intoxicated with wealth nor paralyzed by want; to you who wish to save your children from the slums; to you who cannot enjoy what you have while others want; to you who love your country well enough to save it the shock of revolution, the dry rot of decay; to you who are capable of moral enthusiasm; to you who never despair, but have faith to believe that though death will catch and hurry you away, yet will that which should, come to pass.—*Paterson Labor Standard.*

THE NEW AGE.—Most of us are familiar with the dark sides of the present life, and of the spiritual wants of the age, but few are skilled in interpreting the signs of the times, and perceiving that under the darkness of prevailing conditions are evidences of the dawning of a new and brighter day. Despite the famine in the land of plenty, the famine for bread and all the necessaries of life, spiritual as well as physical, there are signs of the New Coming of the Christ, to be manifested socially, religiously, spiritually. We see the Second Coming of the Lord in the widespread demand for more light upon all that pertains to man's spiritual nature, and in a fuller realization of the power, dignity, and sacredness of humanity. We see it in a larger charity and greater love, and in a more scientific and spiritual knowledge of the nature and uses of evil.

Sociologically, we see it in the breaking up of the old competitive system, and in the sufferings incident to changed social conditions. We see that the end of the old is the beginning of the new; that the evil of one age is the preparation for the good of another, and that the widespread existence of monopolies necessitates the next step of social progress, and ushers in a co-operative civilization expressive of the Golden Rule. We see that God is in the movements of society and is its impelling force. Those whom the Divine is now preparing as advocates and interpreters of the New, have begun to show the people the way out of present conditions and the entrance into the promised land of peace and plenty. For the people are heirs to the kingdom, or Republic of God, yet to be established on the earth, and they hold the title deeds to wealth and happiness.

Whatever of sin, suffering, and misery have resulted from the past conditions, are necessary now no longer. With the ripening of society old things are to pass away, and all things are to become new.—*C. H. A. Bjerregard, in Sociologic News.*

THE PRESENT CRISIS.—Under the competitive system, now in force, there is a state of continual warfare in which men thrive on the ruin of their neighbors. It has been shown before a Congressional Committee that almost all the articles used for food and drink are adulterated, and sometimes they are adulterated with poisons. It has also been proven that human labor is often wasted in the production of articles not intended to wear long, for what is falsely termed the benefit of trade. For this state of affairs there is no remedy save in the annihilation of competition, and the introduction of co-operation in its stead. Under the system of co-operation so successfully introduced in England by the Rochdale weavers, it has proven itself beneficial both to the buyers and the sellers of goods.

The present century is a century of revolutions. The vast changes that have occurred in it, the rise of the peoples to power in Europe, the overthrow of slavery here and of serfdom in Russia, have been in great part due to the principles of our Republic.

The revolutionary process is still at work; it is calling a new civilization from the old one, it is working to repel here the introduction of foreign innovations, it is seeking to destroy the systems that now oppress the people; it has called into existence the People's Party—as the instrument with which to accomplish these results, it is arousing the moral sentiment and making men keenly alive to the immoralities of competition. Out of the increasing turmoil of the times will follow re-adjustment, new laws, new financial and industrial systems, and the establishment of a co-operative commonwealth, where government will be by the people, for the people, and of the people. All things point toward the final change that cannot now long be delayed.—*Sociologic News.*

THE NEUTRALITY OF WORK.—Whatever amelioration the condition of women may need today, it is not to be accomplished by going into rhetorical or executive session about it. The individual wrongs from which individual women are suffering are not, alas, to be righted by papers in congresses, and the sex wrongs from which all women are supposed to be suffering are only aggravated by being made the subject of excessive consideration.

Take, for example, the one wrong of which women complain with most sharpness and most justice—unequal payment for equal work. Anything that helps to emphasize the fact that women are newcomers in any field of work tends directly to lower the wages of that work; anything that helps to arouse the prejudices of men and so keeps up unfair discrimination against women workers, tends directly to depress wages; anything that introduces a false distinction into work—and the sex distinction is a false one—will lower wages; any sentimental consideration that serves to obtrude the fact that women are not equal to unities of horse-power is sure to lower wages.

So it is with favorite themes of discussion among women. The less said, for example, in declaration of woman's rights and in glorification of her achievements, the better for both rights and achievements. The strongest assertion of a right is the assumption of it; and the only proof of equality of work is equality of work.

Now, all these and many other things like them are the stuff of which women's congressional discussions are made, and they all serve charmingly to keep alive that intangible something called the "Woman's Question," of which men are already very tired, and of which women ought to be. For men have already risen, with the wonderful multiplication within the last few years of powers and activities common to both sexes, to recognize the fact that work is a neuter noun, and that so far as women workers are concerned, the chivalry of disregarding their sex is greater than the chivalry of recognizing it. Both men and women were equally culpable in the sex-consciousness of two centuries ago. Today it is women and not men who are responsible for it.—*Helen Watterson, in Forum.*

Church and Society Notices.

The SOCIETY ARCH TRIUMPHANT meets Tuesdays at 8 o'clock P. M., at Beth-Ophrah, Washington Heights.

All desiring to hear the doctrines of Koreshanity discussed should frequent these meetings, where they will be cordially welcomed. On the first Tuesday of each month the meeting of the Society is devoted to the transaction of its private business. None are admitted to these meetings but members of the second court.

Those desiring to unite with the Society Arch-Triumphant must do so through cards of application furnished by Mrs. V. H. Andrews, Secretary, Beth-Ophrah, Washington Heights, Chicago, Ill. The Home—Ecclesia—cannot be entered except through the Society Arch-Triumphant.

There are services every Sunday afternoon at 2:30 o'clock at Beth-Ophrah, Washington Heights. Public invited.

The WOMAN'S MISSION meets every Friday at 2:30 P. M. at Beth-Ophrah, Washington Heights. Ladies are invited to attend these meetings and investigate Koreshan Science.

The GOLDEN GATE CAMP, S. A. T., holds its meeting every Tuesday eve. at 8 o'clock, at 102 O'Farrell St., A. O. F. Building, Room C., San Francisco, Cal.

Also, a Woman's Mission Thursday afternoons at 2 o'clock at 2512 Fillmore St., San Francisco, Cal.

The residence of the secretary is at 1227 McAllister St., where any information may be obtained.

The DENVER BRANCH of the Woman's Mission of the Koreshan Unity meets every Thursday afternoon at 2:30 P. M., at the residence of Mrs. C. L. EASTMAN, 337 Evans St., Denver, Colo.

Ladies are invited to meet with us, and investigate Koreshan Doctrine.

CAMPUS SAGITTARIUS of the Koreshan Unity meets every Tuesday evening 7:30 o'clock, at the parlors of Mrs. Wurtemberger, 428 Washington Street, Portland, Oregon. Mrs. Ella M. Castle, President. These meetings are open to the public, except the first Tuesday in the month.

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